

# THE CORRESPONDENT.

MAGNA EST VERITAS ET PREVALEBIT.

EDITED BY GEORGE HOUSTON.

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VOL. 4.

## CORRESPONDENCE.

### CREATION—DEITY.

Mr. G. Houston—I have noticed two attempts at a reply to my communication inserted in your 13th number, vol. iv.; neither of which meet the point I urged; viz. that it will require no great stretch of faith to believe that there was a time when there were but one pair of each of the varieties (if there be any) of the human species on earth; and that this pair did not create themselves; neither were they produced by accident; or without design.

The most evident marks of design and contrivance, far beyond human design and contrivance, are manifest in the animal frame, to say nothing of the mind. I say emphatically, and I wish your correspondents to understand me, that such design and contrivance could not exist without a designer or contriver. To say it does, proves to me an evident defect in a man's reasoning powers, if he speaks his belief.

I pretend not to say what God is, nor in what manner he exists or operates; but my senses, my philosophy, will not allow me to say that undesigning and unthinking, blind, inert matter, produced the wonderful pieces of mechanism—the wonderful effects which are constantly looking us in the face.

Admit the position, that an intelligent and designing cause produced the first pair of the human family, and my point is gained; all I asked was knowledge.

Yours is a free press, and your writers are philosophers. I too am a philosopher; but my philosophy leads me to disbelieve their hypothesis; and I have given a good and sufficient reason for that disbelief: let them do as much as regards my position, or hereafter cease writing nonsense.

E. L. Jr.

N. B. "Clythus" will please excuse me for not answering his query, with regard to the "kind of being" God is. I have made no pretensions to scan the deity; having found him past finding out. I am satisfied in the belief that he exists; as his works amply prove. Because we cannot fathom the almighty or measure infinity, is it rational to conclude that these do not exist? He who says so declares that the first pair of the human family made themselves—a conclusion to me, sublimely

rediculous; and not "quite as philosophical as to suppose" that an intelligent and designing being exists "without a prior cause."

Did the first male and female of the human family exist from all eternity? Will Clythus answer this? From his communication in number 15 volume iv. he appears to think that "the universe and its order could exist from eternity to eternity without a creator." E. L. Jr.

#### MAHOMEDANISM.

Continued from page 318.

As to the soul, the Mahomedans hold that when it is separated from the body by the angel of death, who performs his office with ease and gentleness towards the good, and with violence towards the wicked, it enters into that which they call *al berzakh* or the *interval* between death and the resurrection. If the departed person was a believer, they say two angels meet it, who convey it to heaven, that its place there may be assigned according to its merit and degree. For they distinguish the souls of the faithful into three classes: the first of prophets, whose souls are admitted into paradise immediately; the second of martyrs, whose spirits, according to a tradition of Mahomet, rest in the crop of green birds, which eat of the fruits and drink of the rivers of paradise; and the third of other believers, concerning the state of whose souls before the resurrection there are various opinions.

Though some among the Mahomedans have thought that the resurrection will be merely spiritual, and no more of the returning of the soul to the place whence it first came (an opinion defended by Ebn and Sina, and called by some the opinion of the philosophers;) and others, who allow man to consist of body only, that it will be merely corporeal; the received opinion is, that both body and soul will be raised; and their doctors argue strenuously for the possibility of the resurrection of the body, and dispute with great subtilty concerning the manner of it. But Mahomet has taken care to preserve one part of the body, whatever becomes of the rest, to serve for a basis of the future edifice, or rather a leaven for the mass which is to be joined to it. For he taught, that a man's body was entirely consumed by the earth, excepting only the bone *al ajb*, which we name the *os coccygis* or rump-bone; and that, as it was the first formed in the human body, it will also remain uncorrupted till the last day, as a seed from whence the old is to be renewed; and this, he said, would be effected by a forty years rain, which God should send, and which would cover the earth to the height of twelve cubits, and cause the bodies to sprout forth like plants. Herein, also, is Mahomet beholden to the Jews; who say the same things of the bone *Luz*, excepting that what he attributes to a great rain, will be effected, according to them, as a dew, impregnating the dust of the earth.

The time of the resurrection the Mahomedans allow to be a perfect secret to all but God alone; the angel Gabriel himself acknowledging his ignorance in this point, when Mahomet asked him about it. However,

they say, the approach of that day may be known from certain signs which are to precede it. These signs they distinguish into two sorts, the lesser and the greater.

The lesser signs are, 1. The decay of faith among men. 2. The advancing of the meanest persons to eminent dignity. 3. That a maid servant shall become the mother of her mistress (or master;) by which is meant, either that towards the end of the world men shall be much given to sensuality, or that the Mahomedans shall then take many captives. 4. Tumults and seditions. 5. A war with the Turks. 6. Great distress in the world, so that a man, when he passes by another's grave, shall say, "would to God I were in his place." 7. That the provinces of Irac and Syria shall refuse to pay their tribute. And, 8. That the buildings of Median shall reach to Ahab or Yahab.

The greater signs are, 1. The sun's rising in the west; which some have imagined it originally did. 2. The appearance of the beast, which shall arise out of the earth, in the temple of Mecca, or on mount Safa, or in the territory of Layef, or some other place. This beast, they say, is to be sixty cubits high; though others, not satisfied with so small a size, will have her reach to the clouds and to heaven, when her head only is out; and that she will appear for three days, but shew only a third part of her body. They describe this monster, as to her form, to be a compound of various species; having the head of a bull, the eyes of a hog, the ears of an elephant, the horns of a stag, the neck of an ostrich, the breast of a lion, the colour of a tiger, the back of a cat, the tail of a ram, the legs of a camel, and the voice of an ass. Some say this beast is to appear three times in several places, and that she will bring with her the rod of Moses and the seal of Solomon; and, being so swift that none can overtake or escape her, will with the first, strike all the believers on the face, and mark them with the word *mumen*, *i. e.* believer; and with the latter, will mark the unbelievers on the face likewise, with the word *cafer*, *i. e.* infidel, that every person may be known for what he really is. They add, that the same beast is to demonstrate the vanity of all religions, except Islam, and to speak Arabic.

3. War with the Greeks, and the taking Constantinople by 70,000 of the posterity of Isaac, who shall not win that city by force of arms, but the walls shall fall down while they cry out. "There is no God but God God is most great!" As they are dividing the spoil, news will come to them of the appearance of antichrist; whereupon they shall leave all, and return back. 4. The coming of antichrist, whom the Mahomedans call Masib al Dajjal, *i. e.* the false or lying Christ, and simply al Dajjal. He is to be one-eyed, and marked on the forehead with the letters C. F. R. signifying cafer, or infidel. They say that the Jews gave him the name of Messiah Ben David; and pretend he is come in the last days, and to be lord both of land and sea, and that he will restore the kingdom to them. 5. The descent of Jesus on earth. They pretend that he is to descend near the white tower to the east of Damascus, when the people are returned from the taking of Constantinople: that he is to embrace the Mahomedan religion, marry a wife, get children, kill antichrist; and at length die after forty years, or, according to others, twenty-four years continuance on earth. Under him, they say, there will be



great security and plenty in the world, all hatred and malice being laid aside: when lions and camels, bears and sheep, shall live in peace, and a child shall play with serpents unhurt. 6. War with the Jews; of whom the Mahomedans are to make a prodigious slaughter, the very trees and stones discovering such of them as hide themselves, except only the tree called gharkad, which is the tree of the Jews. 7. The eruption of Gog and Magog, or, as they are called in the east, Yajuj and Majuj; of whom many things are related in the Koran and the traditions of Mahomet. These barbarians, they tell us, having passed the lake of Tiberias, which the vanguard of their vast army will drink dry, will come to Jerusalem and there greatly distress Jesus and his companions; till at his request, God will destroy them, and fill the earth with their carcases, which, after some time, God will send birds to carry away at the prayers of Jesus and his followers. Their bows, arrows and quivers, the Moslems will burn for seven years together; and at last, God will send a rain to cleanse the earth, and to make it fertile. 8. A smoke which shall fill the whole earth. 9. An eclipse of the moon. Mahomet is reported to have said, that there would be three eclipses before the last hour; one to be seen in the east, another in the west and the third in Arabia. 10. The returning of the Arabs to the worship of Allat and al Uzza, and the rest of their ancient idols, after the decease of every one in whose heart there was faith equal to a grain of mustard seed, none but the very worst of men being left alive. For God, they say, will send a cold odoriferous wind, blowing from Syria Damascena, which shall sweep away the souls of all the faithful, and the Koran itself, so that men will remain in the grossest ignorance for a hundred years. 11. The discovery of a vast heap of gold and silver by the retreating of the Euphrates, which will be the destruction of many. 12. The demolition of the Caaba, or temple of Mecca, by the Ethiopians. 13. The speaking of beasts and inanimate things. 14. The breaking out of fire in the province of Hejaz; or, according to others, in Yaman. 15. The appearance of a man of the descendants of Kahtan, who shall drive men before him with his staff. 16. The coming of the Mohdi, or director; concerning whom Mahomet prophesied, that the world should not have an end till one of his own family should govern the Arabians, whose name should be the same with his own name, and whose father's name should also be the same with his father's name: and who should fill the earth with righteousness. This person the Shiites believe to be now alive, and concealed in some secret place till the time of his manifestation; for they suppose him no other than the last of the twelve Imams, named Mahomet Abu'lkasem, as their prophet was; and the son of Hassan Al Askeri, the eleventh of that succession. He was born at Sermanrai, in the 255th year of the Hegira. From this tradition it is to be presumed, an opinion pretty current among the Christians took its rise, that the Mahomedans are in expectation of their prophet's return. 17. A wind which shall sweep away the souls of all who have but a grain of faith in their hearts, as has been mentioned under the tenth sign.

*To be continued.*

## DOUBTS OF INFIDELS.

Continued from page 316.

11. Miracles must have been very common in Egypt, since there was a body of people whose trade it was to work them. When Aaron's rod was turned into a serpent, (Exod. vii. 10) Pharaoh, instead of being surprised at it, as an unusual phenomenon, sends for his magicians, who immediately perform the like with their rods. Your lordships owe us some little explanation concerning this business: we know it is our duty to believe that Aaron's miracle was performed by the power of God, but are at a loss to discover by what power the magicians performed theirs.

12. When (Exod. vii. 19, &c.) Aaron turned the rivers of Egypt into blood, their streams, their rivers, their ponds, and all their pools, together with all the water throughout the land of Egypt, whether in vessels of wood, or vessels of stone, the Magicians of Egypt did so likewise with their enchantments. Here again our adversaries, who unfortunately have more curiosity than faith, take the liberty to enquire whether the magicians formed water to practise their art upon, since Aaron had already turned it into blood?

13. Pharaoh still continuing inflexible, though successfully exposed to the plagues of frogs, lice and flies; (Exod. viii.) his cattle, namely, the horses, the asses, the camels, the oxen, and the sheep, were afflicted with a very grievous murrain, and all the cattle of Egypt died, except those of the children of Israel. (Exod. ix. 3, 6) This producing no good effect with Pharaoh, the whole nation of Egyptians were plagued with boils and blains; (Exod. ix.) notwithstanding which, Pharaoh's heart continued as hard as ever. (Exod. ix. 13, &c.) Moses was therefore sent early in the morning, to advise Pharaoh to send for his cattle, and all that he had in the field, and shelter them against a terrible hail storm, the approach of which he predicted. They among Pharaoh's servants who feared the word of the lord, saved their cattle and servants, by removing them into houses; for the next day came on a storm of thunder, lightning and hail, which broke the trees, destroyed the herbage, and killed every living creature that was in the field, excepting only that in the land of Goshen, where the children of Israel were, there was no hail. Divine truths are so different from those which carnal minds are used to contemplate, that it must be very difficult by the force of mere human reason to persuade mankind in general, that Pharaoh's cattle were in any great danger from the hail storm, since they were all previously dead by the murrain: and some people are so stupid, that they think killing them a second time was no punishment at all. There are not wanting some amongst the present perverse generation, who are at a loss to conceive how those of Pharaoh's servants, who feared the word of the lord, could make their cattle flee into houses, since they pretend to maintain that cattle already dead, whether by the murrain or otherwise, are incapable of fleeing. Notwithstanding those people are so obviously in the wrong, yet we depend upon your lordships, that you will expose their errors in more glaring colours than any in which they have yet appeared.

14. Some weak believers are in doubts whether so mean, so ungenerous, and so dishonest an act, as borrowing the jewels of the Egyptians (Exod. xi.) without any intention of returning them, did not rather originate in that disposition which characterizes the Jews to this day, than in the command of the just God, who certainly could need no such tricks to accomplish his intentions.

15. The plague of hail being succeeded by locusts, thick darkness, and the death of all the first born of Egypt, cattle included, Pharaoh at length permitted the Israelites to depart; but afterwards repenting, he went in pursuit of them (Exod. xiv.) with six hundred chariots and all the horses and chariots of Pharaoh, and his horsemen and his army, and overtook them by the sea, near Baal Zephon. The red sea was parted in two to afford a passage for the Israelites, the Egyptians followed them, and were punished for their rashness by the return of the waters which swallowed them up. Here again our petulant and unsatisfied opposers demand how Pharaoh could pursue with chariots and horsemen, since his horses were all slain twice over, once by the murrain and once by the hail; not to mention that the first born of cattle were slain even a third time. They likewise add, that Egypt, which, to facilitate the dispersion of the waters of the overflowing Nile, is intersected by numberless canals, must have always been a very improper country either for cavalry or chariots.

16. God came to Balaam at night and said unto him, "If the men come to call thee, rise up and go with them." (Numb. xxii. 20, &c.) Balaam accordingly rose up, saddled his ass, and went with the princes of Moab. "But God's anger was kindled because he went," inasmuch that he sent an angel to oppose him, who would certainly have slain him, if the ass he rode on had not exhibited a specimen of penetration and prudence of which the asses of modern times seem to be divested. The infidels here insist, that it is better to reject the whole story, than to believe that the supreme being could be angry with Balaam, merely because he obeyed his command; but the true believers, the sons of the church, who think there would be no exercise for our faith, if we were required to admit nothing but what can be supported by argument, are not at all concerned in this difficulty; the more improbable the doctrine, the greater must be the merit in believing.

17. "The Lord was with Judah, (Judges i. 19) and he drove out the inhabitants of the mountains, but could not drive out the inhabitants of the valley, because they had chariots of iron." It is difficult to conceive how the lord of heaven and earth, who had so often changed the order, and suspended the established laws of nature in favour of his people the Jews, could not succeed against the inhabitants of a valley, because they had chariots of iron! Or ought we not rather infer the book in which this passage is found, has nothing of divine inspiration in it, but what was written by one of the Jews who considered the God of Israel their protector as a local divinity; who was in some instances more, and in others less powerful, than the gods of their enemies. Thus David in many places compares the lord with other gods: (Psalm xcv. 3; xcvii. 9) "The lord is a great God, and a great king above all gods," &c. And Jephtha says to the king of the children of Ammon, "Wilt thou not



possess that which Chemosh thy God giveth thee to possess? (Judges xi. 24) So whomsoever the lord our God shall drive out from before us, them will we possess."

18. How unjustly are the Spaniards stigmatized for the zeal they exhibited in converting the natives of Peru and Mexico to the christian religion!\* It is true, they ripped up women with child, dashed infants to pieces against the rocks, and broiled men to death with slow fires; but as their pious intention was purely that of delivering these uninstructed and ignorant people from the more horrible pains of futurity, the truly compassionate cannot but approve their conduct. How can we enough admire the mild and humane transaction of hanging up thirteen Indians in honour of Christ and the twelve apostles! While the rest of the world admired the Greeks and Romans, they wisely assumed the heroes of sacred story as models for their imitation! Poor Las Casas! His weak and effeminate heart bled at the scene of misery! He wanted zeal to join in the pious work, and even wished to leave the Indians in possession of certain imaginary blessings which he pretended to call "the rights of humanity!" But the holy ardour of his associates frustrated his impious attempts: he could do no more than write, yet his writings, so far from producing the effect he intended, only served to increase our admiration of those great characters he meant to stigmatize. If the comparison might be allowed, we may affirm that the Spaniards were inferior to the Jews in this only circumstance, that they had a Las Casas among them. The Jews were obdurate to a man, and hardened with holy cruelty. We hear of no tergiversation when Jericho was to be destroyed; "Man and woman, young and old, ox, sheep, and ass, were put to the edge of the sword." (Joshua vi. 21) What a philosophical command over the tender passions must Joshua have acquired, to have enabled him to smite with the sword, (Joshua x. 10) and utterly destroy the inhabitants of Ai, Libna, Lachish, Hebron, Debir, &c. &c. especially (Joshua xi. 20) as the hardness of their heart was no fault of theirs, but proceeded from the lord! How truly great, how far above the common weakness of humanity, appears the man after God's own heart, at the taking of the city of Rabbah! (2 Sam. xii. 29, 31) "He brought forth the people that were therein, and put them under saws, and under harrows of iron, and made them pass through the brick-kiln." O ye greatly inexorable heroes: ye Jews! ye Spaniards! ye firm and zealous of ancient and modern times, if any such exist! pity the wretch who admires your virtues, but whose pen trembles, and whose eye overflows at the recital of your deeds! And thou, O mighty and benevolent power, forgive the heart that, shocked at the tortures inflicted on thy creatures, is unwilling to acknowledge thee as the author of them!

19. The most rational men reject the science of magic or witchcraft, as a silly imposition on the credulity of mankind; but we believers, who have nothing to do with reason, but are guided by the indefinable faculty called *faith*, are perfectly ready to admit it, and deplore the infidelity of that parliament, which repealed the acts by which so many of that profession lost their lives.

The witch of Endor, (1 Sam. xxviii.) and the Jewish law, both prove

\* See Marmontel's preface to the Incas, and the authors there cited.

by divine argument, the existence of such professors, though, like miracles, they have now ceased to appear. But notwithstanding this, we should be glad of an argument or two from you, our spiritual directors, which might establish this important point of doctrine, as well in the minds of men who, by means of the additional faculty, *faith*, are above reason.

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**NEW-YORK, SATURDAY, DECEMBER 6, 1828.**

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SUNDAY UNION.

The accounts we continue to receive from different parts of the country, do not speak more favourably than they did of the success of the agents employed by the society organized in this city, in May last, for the purpose of enforcing a more strict observance of what is called the Christian Sabbath. One of these itinerants lately made his appearance in the city of Hudson, where having enlisted under his banner a well known *orthodox* limb of the law, he endeavoured to form an auxiliary society, in aid of the "parent institution." But although every plan was adopted which policy could dictate, to induce the inhabitants to countenance the measure, the public meeting called with that view was so thinly attended, and the project so generally reprobated, that not more than a dozen of persons adhibited their names to the constitution, which was laid before them for subscription. During the proceedings, the agent (who turned out to be a reverend) and the lawyer had a spirited contest as to the right of the females to vote on the resolutions. The priest objected to this, because, as he said, it might "shock the delicacy of the ladies to make them rise from their seats;" while the lawyer (a deacon of the church) declared that "unless his *sisters* were allowed to give their votes, he would not consent to give his." The priest, like a true son of the church, having persisted in his objection, the man of parchments, more anxious to maintain his reputation for piety than for gallantry, yielded the point, and thus end the contest.

But it would seem that the adjusting of this notty point in the way he wished, was not sufficient to satisfy the wily priest; for when the meeting was about to break up, he told his dozen of subscribers that "all was not yet done; the parent society wanted *money*; the agent wanted *money*; and *money* was wanted for the purpose of printing tracts, which it would be necessary to circulate, to promote the object of the society."

Is this, then, that sublime religion, so highly extolled by the priests as having an omnipotent deity for its founder, that it cannot go on without extracting from the pockets of a few needy individuals a portion of their hard earned labour! Is it possible that men pretending to common sense can submit to be cheated in this manner? Are they so blind as not to perceive that an *Almighty Being*, who controuls the universe, and who it is said has the heart of every man in his hand—that a power so uncontrolled and uncontrollable, must be under the necessity of resorting to such miserable shifts to establish a system which he had contemplated for ages, and had done so much to introduce amongst men! We should prefer having no god at all, rather than acknowledge a being so contemptible as the god of the christians. It affords us no small degree



of satisfaction, however, that while the priesthood are actively employed in endeavouring to maintain their ascendancy, the field is not altogether left open to them ; for, independent of the exertions making by individuals to dissipate the clouds of error, we find the conductors of the press zealously engaged, in many places, in unveiling the deceptions practised on the public. In the following article, which we copy from a late number of the "*Reformer*," the arrogant pretensions of the clergy, and the stand they have lately taken as to the observance of Sunday, are admirably exposed :—

It so happens that some of our farmers are very shrewd and intelligent men ; spending the long winter nights to some purpose, in reading and reflection. And it sometimes also happens, that when our clerical beggars, who are sent out from those priest-factories, commonly called theological seminaries, and scattered over the country as numerous as flies, for the two-fold purpose of begging money, and forming societies, that they occasionally meet with farmers who are proof against their arts and denunciations.

The following dialogue is a sample of one of those meetings, and if you think it worthy of a place in your useful paper, and calculated to open the eyes of but one of "superstition's dupes," it is heartily at your service :

One beautiful Sunday morning, in the month of May, when vegetation was putting forth her youthful vigour, promising a beautiful reward to the husbandman for his labour and sweat of the brow in cultivating the earth, a new made presbyterian missionary preacher, piping hot from a theological seminary, was riding towards the meeting house belonging to the congregation in the bounds of which he was then travelling.

He was consoling himself as he rode along, with the comfortable idea, that if the old clergyman, who had the care of the congregation, would permit him to preach one of his well studied *missionary* sermons, he could prepare the audience for an overflowing contribution to the *missionary* box. While big with this idea, he came to a large and well cultivated plantation, where the apple and peach trees were in full bloom, and the green luxuriance of the young clover and wheat fields, presented a pleasing appearance. The view was extensive along the wide avenue which led through the farm to a large stone mansion house on the one side, and a barn with sheds and stables on the other. About midway he espied a man building up the fence of a wheat field, which had the appearance of having been thrown down by a herd of cattle just driven out. When his reverence came up, the husbandman was still busily employed building up his fence, and the following dialogue took place :

*Clergyman.* What heaven daring wickedness is this you are guilty of, doing worldly labour on the holy Sabbath ? Are you not afraid that the vengeance of God will be poured down upon you for thus profaning his holy day, set apart by him for his own service ?

*Farmer.* Who and what are you, that take upon you thus to deal out the vengeance of heaven upon your fellow creatures ?

*Cler.* I am an ambassador of Christ, sent out to proclaim his word, and warn men against committing sin, and particularly against the sin

of Sabbath breaking, of which crime I am an eye-witness that you are guilty.

*Far.* Is it a crime to drive cattle out of one's wheat-field when they break in on Sunday? And you know it would answer no purpose to drive them out without building up the fence to prevent them from going directly in again. Now, I cannot see what harm there is in preventing one's crop from being destroyed on Sunday more than another day.

*Cler.* You are a hardened sinner, and totally ignorant of your duty, which is evident by your silly observation, and foolish question. I tell you all worldly business and labour of every description is a breach of the Sabbath, and lifting one single rail is sufficient to draw down the vengeance of heaven upon your guilty head. I tell you, moreover, it is a profanation of the Sabbath to call it Sunday as you do; it is the holy Sabbath of the lord, and ought not to be called by any other name.

*Far.* Are we not even allowed to do works of necessity on the Sabbath day, as you call this day?

*Cler.* I tell you again that no kind of labour must be done on the Sabbath.

*Far.* Is not preaching a labour or business? And travelling to and from meeting, is that no labour?

*Cler.* Preaching the word of God is exempt from coming under the denomination of labour, but travelling far to preach is not right. The reverend divines, who lately assembled in the city of New-York, for the purpose of enforcing a more strict observance of the Sabbath day, do not approve of travelling far on a Sabbath morning to preach, but every other species of labour they have unanimously agreed to be sinful.

*Far.* You strain these matters too far; think you that I should stand an idle spectator and see the cattle destroy my crop, the reward of my hard labour, because the reverend divines, as you call them, who met in New-York, have unanimously agreed that every kind of labour is sinful which is done on the first day of the week. What warrant have you, or your reverend divines either, for such rigid observance of this day?

*Cler.* Does not the fourth commandment tell you that six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the lord thy God, on it thou shalt do no work.

*Far.* True, but the seventh is not the first day of the week.

*Cler.* You must know that the Sabbath day was changed from the seventh to the first day of the week, at the coming of Christ, and is called the Christian Sabbath.

*Far.* Who changed it?

*Cler.* Christ to be sure—who else could change it?

*Far.* Can you inform me in what part of his gospel the passage can be found where Christ made the change you speak of?

*Cler.* I cannot just direct you to the passage of scripture, but you can find it in our confession of faith.

*Far.* In *your* confession of faith! And how can your confession of faith become binding on me? If your confession of faith says what is true, am I bound to believe a lie?

*Cler.* Monstrous! How dare you call in question our confession of faith which is founded on scripture? There is no soundness in you to

doubt this form of sound doctrine. Without faith you cannot be saved—for he that doubts is damned.

*Far.* He that doubts the truth may be damned for aught I know, but there is little danger of incurring that penalty by doubting your confession of faith. And I am as well convinced that your confession of faith is false, as I am that you are no ambassador of the meek and lowly Jesus, who went about doing good on the Sabbath as well as Sunday, and every other day of the week. You have neither humility, nor any other qualification, for an ambassador of Jesus Christ. He knows better how to choose his ambassadors than to appoint such a person as you.

*Cler.* You are a graceless reprobate, bound to perdition; and fire and brimstone will be your portion to all eternity. I wonder that the lightning of heaven is withheld from blasting you, for daring to utter such language against a minister of Christ, in addition to the crime of Sabbath breaking.

*Far.* It is a mercy to the human race, that you are not trusted with fire and brimstone, or you would have all except those of your own faith, enveloped in flames. But, thank God, you are but a weak frail mortal like myself. You a minister of Christ! Christ would be scarce of hands indeed, to send such as you. Show me your commission?

*Cler.* Show you my commission?—What impudence! Is not the sanctity of my person, and the clothes I wear, a sufficient evidence of my calling?

*Far.* Your calling! You ought not to be called to your victuals until you earned them by honest industry; and as to your sanctity, I have seen none of it. You are too ignorant of christianity to be a minister of the gospel, as you would have me believe.

*Cler.* Me ignorant of christianity!—Here, (pulling out a paper) here is my diploma, certified by the clergy of a theological seminary, authorizing me to preach the gospel, and travel as a missionary.

*Far.* I thought you were pulling out your commission from Christ, the master you pretend to serve, but you produced only a diploma from a theological seminary, or priest manufactory, where such priests as you are manufactured wholesale. They swarm over the country, like the Egyptian locusts, and like them desolate the country. Yes, you, and the like of you, can beg the last cent from the widow and orphan, and strip the beggar of his rags, to enable you to strut about in broad cloth.—Away with all such hypocritical pharisees and blind guides, who strain at a knat and swallow a camel, and who plunge both themselves and their followers into the ditch.

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#### PROGRESS OF LIBERAL PRINCIPLES.

The information contained in the following letter, cannot fail to gratify the friends of liberal principles:—

Memphis, Tennessee, Nov. 1st 1828.

Dear Houston—Observing in your last *Correspondent* "The Progress of Liberal Opinions," in your section of the country, I think it well to inform you, for the satisfaction of your readers, that in the West the spread is equally rapid. The result of my lectures in different towns



has proved similar to that of Mr. Offen's; and Frances Wright's lectures have produced an excitement that can hardly be imagined, and which has led to the open avowal of liberal principles by (I think I may truly say) hundreds. We have now established a line of communication from Pittsburgh to New-Orleans in all the principal towns; in each of which a lecturer will be well received; and arrangements are intended to be made to defray the expenses of those who require it. You shall hear from me again soon: at present I am much engaged. F. W. lectures here this evening, and I to-morrow morning. To all friends remember one who, with yourself, is devoted to truth's cause.

Sincerely, R. L. JENNINGS.

Another correspondent, who was present when Miss Wright lectured on the above evening, remarks, "the audience was strictly attentive throughout the whole discourse, which was delivered with an eloquence and facination rarely equalled by any public speakers whom I have seen."

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### MISCELLANEOUS.

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*Moral axioms of the seven sophists, commonly known by the name of "the seven wise men of Greece," Thales, Solon, Pittacus, Chilo, Bias, Cleobulus, and Periander, who all flourished about five hundred years before the birth of Christ.*

Follow the laws and ordinances of God.

Obeys the laws of your country.

Worship piously the Gods.

Reverence and honour thy parents, to whom are due many obligations.

For the sake of justice suffer any privation, and think no sacrifice too great.

What you learn endeavour to understand; what you hear endeavour to know.

In all thy knowledge, above all things endeavour to know thyself.

When thou art a guest acknowledge it by kindness and courtesy.

Respect hospitality, and esteem them that exercise it towards thee.

Relieve thy friends when in trouble.

Govern thy anger, and let not rage get the better of thy reason.

In thy worldly affairs exercise prudence, so shalt thou be esteemed by the wise, and by the neighbours.

Do not accustom the tongue to swearing or profane discourse.

Love friendship; a true friend is a jewel of precious value.

In thy studies, and in thy moral conduct, apply thyself with diligence.

Pursue glory with avidity, but with justice.

Emulate wisdom wheresoever it is met: the wise seeketh all occasions of improvement.

Of all things which are good speak truly and well.

Disparage none who practise virtue, and who endeavour to lead a life of truth and justice.

In all things let the strictest justice actuate thee ; be just to all men and justice will be done to thee.

When thy friends are afflicted be kind to them ; in their misfortune and misery console and comfort them.

If thy enemies do evil towards thee, revenge speedily the injuries which they have inflicted.

Practise generosity, and let thy heart and purse be ever open to the poor and needy.

Rigorously abstain from all evil courses ; loathe and detest them, and ever exclaim against them.

What is thine own keep scrupulously ; justice to thyself is demanded as well as to others.

Let good words and honourable discourse be ever upon thy lips.

Hear all things ; none are so foolish but may teach thee something.

Husband thy time, for it is of more value to thee than wealth ; the one may be acquired, the other never,

Regard the future in thy actions, and let not present gratification alone be thy care.

Do no injury to any one : thou hast no right to injure any man as he has no right to injure thee.

Have respect and kindness for servants and dependants, though inferior in rank they are thy fellow-creatures.

Children should be instructed and brought up in the paths of virtue.

What thou hast to spare bestow upon others : they may want it more than thyself.

Abhor deceit : fear it as you would an enemy, for it will destroy your serenity of mind, and bring you into danger.

Speak well of every one ; let no lies or calumny be uttered by your mouth.

In all thy judgments let the strictest justice prevail ; equity is the right of all.

Whatsoever thou knowest to be right that do, though thy conduct may meet with reproach and ridicule.

Abstain from bloodshed, thou hast no right to spill the blood of another.

Avoid envy, it is the canker of the soul.

Never use calumny or detraction.

Be modest and calm in your deportment.

What thou possesseth let it be with justice.

Labour with equity, and do not that of which thou mayst repent.

When having sinned be penitent, preserve amity, and be grateful for kindnesses.

Avoid hatred, malace, calumny, and injustice ; observe concord ; violate no secrecy ; and pursue what is honourable.

Condole with the unhappy.

Wrong not the dead.

Be in childhood modest ; in youth temperate ; in manhood just ; and in old age prudent ; and let thy death be calm and unruffled.

Let virtue be thy constant praise, both in the thought and in the performance. Admire it ; love it ; reverence it.

*Opinions of the Grecian philosophers with regard to a deity.*—The philosophers, whose opinions I shall quote, will be chiefly those of ancient Greece; for those metaphysicians were less prejudiced than those of any other age or country whatsoever. We may indeed remark, that as the religion of ancient Greece had very little to do with faith, and as philosophers were therefore very rarely persecuted, it may be shrewdly suspected that if any men were capable of attaining a knowledge of the deity, it must have been those well educated inhabitants of a land of freedom.

The christian reader may therefore be astonished when informed that these erudite metaphysicians, though they had none of them the same opinions upon other subjects, were nevertheless almost unanimously agreed that "Nature is God." I must of course except Socrates and Plato, who may be considered as the manufacturers of the christian God, and whose ideas about spirit have been gradually refined till at last we are required to worship a deity made of contradictions and negatives, and whose most comprehensible name is "nothing."

The earliest of all Grecian philosophers was Thales, a man of the most exemplary morals, and of great astronomical knowledge. His sect, according to Diderot, held that God is the soul of the world, and that necessity ruleth over every thing. Anaximander maintained that all things are produced from the infinity of nature; and that the gods are those enumerable worlds that we see rising and setting. Anaximenes, the pupil of Anaximander, maintained that the air was God. In this opinion he was followed by his pupil Diogenes of Apollonia. Anaxagoras, another pupil of Anaximenes, maintained that matter was infinite; and that all things were produced by the concurrences, and perished by the separation of similar particles. Pythagoras maintained that our souls are a part of that great soul which constitutes the deity. Leucippus was the author of the atheistical doctrine of atoms, in which he was followed by the experimental philosopher Democritus, and ultimately by the mild and temperate Epicurus, who, though out of compliance with the idea of the vulgar, did not deny the existence of the gods, yet at any rate maintained that they took no concern in human affairs. Alemous, the pupil of Pythagoras, maintained that the divinity existed in the sun, moon, and stars, and particularly in the human mind.

Plato, when he invented an immaterial god, wisely commanded that no one should inquire into his nature. Moreover, he maintained that the world was eternal and animated; and he seems even to call it the deity. Speusippus, the nephew of Plato, appears (according to Cicero) to have wished to deprive us of the knowledge of the gods. Arsecilas introduced the useful custom of suspending one's judgment: and as he did not even believe the evidence of his own senses, he can scarcely have believed in a deity: Carneades, the fourth from Arsecilas, thought that the mind should have occasionally an opinion of its own; but of his theological ideas, I know nothing, except that he maintained the impossibility of prophecies. Archimedes, the father of mechanics, maintained that the sun is god. The disciples of Ariston the Pyrrhonist, maintained that the form of the deity could not be understood; that the gods were



destitute of sensation : and that it was entirely doubtful whether or no the deity was animated.

Diagoras, and afterwards Theodorus, absolutely denied the existence of the gods, and were therefore called atheists. Dicearchus, the Peripatetick, maintained that neither men nor beasts had souls, but that all living beings were equally endued with a certain force inseparable from the body. Heraclitus wrote in such obscure language as to be unintelligible, and as Empedocles maintained that all things are abstruse and undiscoverable, I cannot of course say what *their* opinions were ; but Ephicharmus, of Sicily, very properly maintained, that slowness of belief is the very essence of wisdom ; and the poet Simonides, after many days of thought, confessed that he could by no means understand who or what the deity was. Strato, the pupil of Theophrastus, said that the gods cared not about us. He thought also that the divine force was placed in nature, but that it has neither sensation nor figure. Metrodorus was probably of the same opinion as his friend Epicurus. Parmedides, the disciple of Xenophanes, maintained that all things proceeded from earth or matter, and give us the plastic power. He imagined that the sphere of fixed stars was God, but without attributing to it any divine form, or any kind of sensation. Heraclides, of Pontus, wrote first that the universe was God divine, and afterwards that the human mind was. He also attributed divinity to the planets, and again to the earth and heaven. He deprives the deity of sensation, and wishes to prove that his form is mutable. The cynic Diogenes said, that the success of the wicked proved that the gods had neither force nor power. Panetius, the stoic, doubted whether the world would be burnt. I cannot here resist the temptation of mentioning that Diogenes, the Babylonian, wrote a book upon Minerva (as we are told by Cicero,) and in this work explained physiologically the birth of Jove, and the rising of the virgin. The loss of this book is irreparable to those who are desirous of explaining christianity.

Cleanthes, the disciple of Zeno, maintained that the sun is the lord of all things ; and that the universe, and particularly the æther, is god. Chrysippus, the disciple of Cleanthes, maintained that there was a divine force in reason ; and that the universe was god, as it was perfect ; as it was endued with a mind ; and as it was possessed of a virtue of its own.

Aristotle maintained that the universe has existed from all eternity ; we may add that this great philosopher, so frequently quoted by modern theologians was obliged to fly from his country on account of his theology. Such is the inconsistency of sacerdotal persecutors ! The day will soon arrive when the christians will be glad to quote Rousseau, and Voltaire, in order to combat the atheists.

But, to continue, Aristotle was not the only person who suffered from theological bigotry ; for the Athenians banished Protagoras, of Abdera, and burnt his book, because he had said in the beginning of it : " As to the gods, I cannot take upon me to say, whether they exist or no." Xenocrates, a disciple of Aristotle, and a man of imperturbable chastity, maintained that there were eight gods, viz. the sun, the moon, the five planets, and the sphere of fixed stars. Zeno, the father of the Stoics, said the æther was god.—Elsewhere, however, we are told, that he attributed divinity to the universe, which he said was animated and endued with

reason. Epicurus attributes a human form to the deity, as being the most beautiful. Christians, and most other religionists, are also anthropomorphites. The stoics indeed maintained that the universe was formed by a self-formed mind, which exists in it, and which governs all things.

To conclude this list of metaphysical opinions, I shall add, that with regard to the immortal gods, the followers of the new academy had scarcely any fixed or settled opinion whatsoever.

I have now given the opinions of almost all the Grecian philosophers, and it must be allowed, that they were almost all worshippers of nature, or, as the christians would call them, atheists. Nevertheless, I am strongly disposed to think, that the religion of nature, is the true catholic religion, from which all other religions are heresies. At any rate I do not pretend to be wiser than Simonides! and if *he* could not make out the deity how can *I*? I therefore, like Arsecilas, suspend my judgment.

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